A TRVE COPY OF

A ſecond letter, ſent from the Lord of *Inchiquine* to the Honorable Collonell *Michaell Iones*, Commander in chiefe of the Parliaments Forces in *Leinſter*,

AND

Governor of the Citty of *Dublin*,

VVith Colonell *Iones* his Anſwer,

To the Lord of *Inchiquines* ſaied Letter.

DUBLIN

Printed by William Bladen 1649.

A

Sir

I Have receiued yours of the 21th of Iune, wherein you referre mee for answer to part of mine of Iune 20th to what hath passed betweene you and his Excellency the Marquis of Ormonde, when I perused those papers of yours; I observed how you put of the maine objections against the cheife acters in England as not concerning you at all, can the horrid and treasonable Paricide of a lawfull Soveraigne, by rebellious Subjects, contrary to all laws of God and man, contrary to soe many oathes and obligations, detested by all Europe, the abrogation of the antient liberties, and priviledges of Parliament, the totall subvertion of the fundamentall constitutions of their native country, the extreameest violation of the rights and properties of their fellow subjects, and the assuming, of an absolute arbitrary power, over their lives and fortunes by the Sword, be crimes of the higheſt nature in the Actors: and yet the maintainers and abbetters of them, in their Tirannicall vsurpations remaine innocent, and unconcerned.

I observed further how you plead his Majesties limitation of his Regall power and his committing of the managery of the Irish warre, to his two houses of Parliament in England, and upon that foundation, you ground the justice of your Proceedings, suppose the laws of England did tye our common Soveraignes hands from doing acts of grace in Ireland, suppose they did obliege the subjects of this Kingdome in their lives and Estates, without their owne consents, yea before they bee heard, suppose this doe not render the subjects of Ireland, the veriest slaves in the world, nor make voide our free charters as antient and as large as those of England it selfe, suppose that solemne Act to introduce the English statutes into Ireland, to have been needleſse & superfluous, supposing all you will have to be supposed, yet now there is not the least shadow of the two houses remaining, the upper house being quite taken away, and the house of Commons, become a suppositious changling, certainely they are none of his Majesties two houses, which have taken away both Majesty &

Monarchy, Lastly that warre hath noe affinity with this, That was to suppresse Rebellion, this to maintaine Rebellion, That was to defend the Protestant Religion, the liberties of Parliament, the rights of the subject, this is meerely for the subvertion of all theise ponder these things seriously, without prejudice, and you will quickly finde what tottering grounds you have laid to support the weight of soe much Christian blood and the devastation of the whole Kingdome, and how little you have answered to his Excellencies reasons.

I proposed a conference and you reject it, as not consisting with Prudence, in matters of this consequence, and subject in these times to constructions and misconstructions, Certainely if advice and deliberation be necessary it is in maters of moment and Consequence.

If you be your selfe, that is free to follow, reason and Conscience and not engaged to the dictates of other men, nor willfully wedded to an implicit faith, but ready to imbrace the truth whensoever it shall be revealed (which every good Christian ought to be) a conference had been the likeliest meanes, to take away misconstructions, and beget better constructions. This made the office of Embassadors soe sacred, that quarrells might not become immortall, for want of conference, & right understanding there is a blessing promised to Peacemakers, but a judgment hangs over their heads who nourish contentions, This rejecting of a conference seemes to me to argue strongly either a diffidence in your cause, or a resolution, to hold the conclusion without any regard of the premisses, or a distrust of my ingenuity. we both professe the same ends, why should we differ soe much in the meanes, I thought a conference would take away the vaile, and either discover our difference in the first, or have happily reconciled us in the latter, to which I was resolved to come without prejudice or obstinacy, contending more for truth then for victory, as willing to have condiscended to you had you been in the right, as I am unwilling to depart from you now, because I am assured that you are in the wrong, It is indifferent to me what cause is right, soe I be in the right cause, though I have left your party, because you have left your principles, it is but as a man leaves his brothers house, whilest it is infected with some contagious disease, with a minde to pray for you, and a

desire

desire of reunion with you, soe soone as I may with safety. This is not to forsake you, but to provide for myselfe, you say you are satisfied in the justice of your cause almost you be soe, yet take heed this be not for want of due discussion, or out of an implicit trust, and adherence to others, or a prejudice in your affections, which robbes and betraies reason of its due succourt, and like a false glasse makes things appear otherwise then in truth they are, Be it spoken without the least disparagment to your person or parties, which I honour and desire to love, you cannot be more resolute then Saul was in his phariſaicall opinions, or then many thousand heretickes and Shismatickes of all sortes in the world are at this day, who might be cured, if they did not stopp their eares, against the voice of the Charmer, Principles may be erroneous, and nothing is more ordinary then to mistake a party for a principle, The only reason which you give for your resolution, is, that Gods blessing hath dwelt visibly upon your cause, as still it doth, when God blesseth men in evill courses, it is the greatest judgment, his waies are always just, but oft in secret, The evening commends the day, and the conclusion often differs from the first Acts of the Tragidy howsoever, ascribe not that to the meritts of your cause, which may be due to the sinnes of the adverse party.

My sword you say hath been prosperous, but you advise mee to consider the cause wherein I then appeared, If ever my cause were just (which you confesse) it is soe still and therefore I may still hope for the same blessings, yet the prosperousnes of it, did not assure mee that it was good, but the goodnes of it did, and still doth give mee hopes that it will be prosperous.

But you tax mee now for joineing with the bloody Rebells, and setting my selfe against those of the Protestant Religion contrary to my former engagements, how ill doe these words become you, who adhere to and maintaine the bloodiest Rebells in the world, that is those in England, who are soe strictly joyned and united with Colonell Monke, who if I be not misinformed, hath made a Cessation with the bloodiest of those that you maintain, and recommended them to the Parliament for farr better conditions, then wee give to those who submitt to his Majesty, This is evident that he maintaines a strict league and correspondance with them, then with his Majesties loyall

Engliſh Subjects, witnes his owne letter to Collonell Collom Brien mac Mahon, the originall whereof is in my hands, excuſing the taking of a prey upon mac Mahons lands, and promiſing his owne endeavour, and major Caddugans for reſtitution thereof, in theſe words, It ſeemes this miſfortune happened to you, upon an Information that you were removing with your Creaghts, and that you kept the horſe you have to joyne with Ormondes being of that faction. thoſe whom you call in publique bloody Rebells, you hugge and protect in private, but his Majeſties freinds are thoſe you moſt maligne.

Is that an horrid Crime in us which is a vertue in your ſelves, obſerve how partiality doth blind your eyes, is this our Crime that you proſecute with ſuch outcries that wee have not rooted out a nation, and thoſe whoſe anceſtors with their bloods, did propagate the Engliſh intereſt in this Kingdome, but as becometh Chriſtians, have received the penitent to mercy, after they have thruſt from them their miſleaders, That wee acknowledge them for fellow ſubjects to whom his Majeſty hath extended his grace, that wee refuſe not their aſſiſtance in the defence of our Common King and Country, now that they have left their unlawfull courſes, to concurre with us in our juſt and pious ends, whom we proſecuted as Rebells formerly, If there were any blemiſh in this as there is none, it reflects principally on thoſe whoſe Religion infuſing better principles into them, have been to the ſcandall thereof, contrivers and fomenters, of all our miſcheifes, firſt neceſſitating us, to make uſe of the joint concurrenc of thoſe of the Roman cumunion, for our common defence & then blaming us for joyning rather with them then to have both our bodies and ſoules inſlaved by a packe of inſulting Rebells, No, no, ſir wee have ſeen to our coſt, how much our diviſions have conduced and would conduce to their greedy and ambitious ends.

As for that charge you lay to mee I ſmile at it, and adviſe you ſeriouſly to looke into your ſelfe, I have changed the party but not the cauſe, you have changed the cauſe but not the party, make all things the ſame they were pretended to mee and the world, and I am the ſame I ever was, but when time hath diſcovered the hidden miſteries and jugling trickes of cheating mountebankes and impoſters, for moe to

perſiſt

perſist in their fellowſhip, were not constancy but ſelfe willed obſtinacy, I have as you deſire seriouſly considered my former engadgments and the more I ponder the more I finde my ſelfe obliged in honour and conſcience to deſert that party, I engadged my ſelfe by oath to defend the Kings perſon prerogative and poſterity and therefore I cannot conſent to that execrable murther, of his Majeſty, and the utter diſinheritance of my now gratious Soveraigne, I engadged to preſerve the lawes, and therefore I cannot without wilfull perjury, ſee the lawes ſubverted by a factious Army I engadged to maintaine Religion, and therefore cannot indure to ſee the reſurrection of all ſchimes, herecies blaſphemies, out of the grave of oblivion, wherein they have been long buried, I engadged for the juſt liberties of the Parliament, and people, and therefore am bound to oppoſe the annihilating or exvnaniting the power of Parliament by an handfull of upſtarts and the transferring the people from the ſervice of their lawfull Soveraigne to the vaſſalladge of domineering Rebells give mee leave with the ſame freedome to put you in minde, of your oaths and engadgments, both as a ſubject, and a profeſſor of the lawes and thoſe not obtruded upon you, by feare or force not diſalowed by a lawfull ſuperior nor repugnant to law or precedent obligations.

Laſtly for the Proteſtant Religion if you intend that of the Church of England wherein you were baptized and breed wherein your father was, your uncles are and your brother profeſſeth to bee an eminent paſtor, I am ready to joine hands and heart with you in the defence and propagation thereof if you deſire a generall Sinod of all the Proteſtants in Europe, to beget either a neerer vniformity, or a righter underſtanding among us, I ſhall endeavour the ſame alſoe, within the bounds of my calling, But if by the Proteſtant Religion you intend a confuſion or invndation of all thoſe monſtrous and heterogeneous errours, which have over ſpread the face of the Engliſh Church, or if you thinke it lawfull for private perſons or ſubordinate Mageſtrates, without the conſent, againſt the will, of their Lawfull Soveraigne, to introduce novelties into the Church, according to their particular fancies, I muſt crave leave to diſſent from you.

And now ſir to conclude all whether you or I doe entend or endeavour more Really the advancement of the Proteſtant Religion, and

the

the English interest in this Kingdome, that is the defence of the English Subject in his just propriety the monarch of England in his just Soveraignty, I appeale to God the searcher of all haarts, and to the tribunall of Christ before which wee must one day give an account of our actions much more might be said in our defence but this is satisfactory if not to you yet to him who desireth to be

Sir

From the Campe of his Maties Army at Finglas the 23th of June 1649.

Your friend and Servant

Inchiquine

For Collonell Michaell Iones. These.

My Lord.

YOur Lordships of this date I received, is being in pursuance of your former of the 20th instant, Therein I finde *a large recollection* of what had been once and againe formerly offered and urged by the *Lord of Ormonde, endeavouring the diverting mee from my course by laying before mee the late proceedings in England.*

Thereunto and to your Lordship is the *Answer* the same *summarily*, which was formerly given on the like occasion. *That in all that, the service heere is noe way concerned:* only *as to a Christian fellow feeling of each others suffering*, And *in what this service hath suffered by those unhappy differencies obstructing those supplies, whereby the worke heere had been before now finished*, otherwise I see not *how from those distractions in England* is to bee *concluded* (either in *Honour* or *Reason*) what you intend *my giving up to the Rebells and their adherents this place and Charge committed mee:* which by Gods grace I shall never doe.

Your Lordship now againe presseth that *Conference* defined in your former. And particularly, you except to my saying, *That in prudence*

prudence it was not to bee admitted in matters of this consequence, you tell mee; *that if advice and deliberation bee necessary it is in matters of moment and consequence.*

(But my Lord) it is not understood of advising with *Enemies* whose *Councells*, although never soe precious, are to be *suspected*. Nor was it said *that advice was not necessary in matters of consequence*: but *that discourses and a verball Conference* (which was that spoken of,) and that at the distance wee are with each other, *was not in prudence to bee admitted especially in causes of this consequence.* The *Lord of Ormonde* soe apprehended it, whose *transactions* first with the *Irish* and after with the *Parliament Commissioners* passed not *in discourses* but in *writting*, and that as to very circumstances. *writeing* (surely) *not conference* is the *prudent* and cleare way for such proceedings. let not therefore *my declining that your way be* apprehended *as proceeding either out of diffidence of my cause, or from a Resolution to hold the conclusion without respect had to the premisses, or out of any distrust of your ingenuity*: but as not being a way *secure and satisfactory*. Neither *am I enabled* by the *Parliament* to *dispute and debate their interest otherwise then in the way wee now are, by the Sword*: wherein I doubt not of a good conclusion *the Lord* assisting mee.

It troubles you much that I mention *the Lords blessing this his owne cause with us*; you say, *that God blesseth men in evill courses*. A good cause (I know) may some time suffer. Yet is it not incongruous (Circumstances considered) to conclude *the justice of a cause from Gods blessing it*: seeing his blessing is expected and assured to his worke by speciall promise, the sinnes of those therein instrumentall not interposing. But it seemes very strange what you say, (and the Stranger, if it bee the sence of those *Divines* with you) *that God blesseth men in evill courses*. Gods suffering them for a time to proceed in evill successfully, *is not a blessing of them in evill courses*, there being to evill none of Gods blessings appropriated. But *for us*, it is our comfort that wee can and doe thus boast *of the Lords blessing this his worke in our hands*, wherein hath been mightily, & visibly magnified the *Glorie* of his *power* and *truth* and *goodnesse* even in the lowest of our Condition, to

us an Evidence of his owne cause with us. And *in soe concluding* I but assume the same freedome, which *your Lordship* hath done: you having (in effect) *soe concluded from the successfullnes of your Sword:* And *this our cause is the same* with that which your Lordship *seemed* then to hold.

Your Lordship *justifieth your joyning with the Rebells* by way of *Recrimination*; *objecting the same to others.* If *to mee you intend it*, I speake it plainly, it is a Charge very unjust, (to say no more)

But *as to your selfe*, you stick not openly to professe and justify your proceedings in that kinde, asserting it *a Christian act*: for *therein* (you say) *you Received penitents*; strange *Penitents* are they, who after soe much blood, and spoile of Innocents are now soe farre from satisfiing their wrong doings, that they professe themselves not guilty: and whose *Penitence* is only in that they failed in accomplishing their evill in fullnes; which in the now setling them in that power given in your *Christian union* with them, they may haue hereafter fitting opertunity to accomplish to the uttermost, soe, as they may not need further *Penitence* in that Particular.

You smile (you say) at *that Charged to you of your Changing.* At it (my Lord) do your Enemies *smile*: but *griefe* it is to your friends, and all well affected. who your friend, can *smile* at your *falling away* and (to speake plainely) *at your betraying that trust reposed in you?* can *you smile* at your turning that sword put into your hands by the *Parliament*, against those who have soe trusted and maintained you? were *you called out against these bloody Rebells, and for the Protestants*, and can you *smile* to see your selfe now in the *head of those very Rebells*, or with them, and for them, and that, against even *English* and *Protestants?* can you *smile* (my Lord) in your betraying *those poore English* (your Care and trust,) and in offering them up (in time) a sacrifice to the malice of their mortall Enemies, having first removed (and by their hands also, which is intended) those here, who pitty them, and by whom they might bee from those evills relieued. You tell me, *that you haue not changed your Cause but your Party*, and what was your Cause then? I beseech you) and what is it now

now? was not *the profecution of this Warre againſt the Rebells then your Cauſe?* this was ſurely your *Truſt* and (for any thing appearing) was it *that* only or *principally in your truſt?* and are you not now taken of from this? is this your *Cauſe* now? *are you not now changed to the quite contrary? your Cauſe* (you ſay) *is the maintenance of the King, of Laws, of Religion, and of the Liberties of Parliament.* ſo indeed in your *Covenant.* But your ſticking unto theſe (if unto them you ſticke) excuſeth you nothing, as to your *failing in that principally Committed to you in that Province, the employing thoſe Armes and powers given you againſt the Rebells our common Enemies.* There is not the meaneſt *Covenanter* who pretends not *equall intreſt with you* in *theſe common engagements*; but *you were*, beſides all theſe, *eminently called above others to that high truſt, from which you have ſoe fallen as* your *Honour* is no way ſalved nor vindicated by a pretended adhereing to other your profeſſions. *your doing ſomethings, excuſeth not your failing in that principally expected from you.*

You object to us *new raiſed Hereſies* &c. wee *deteſt them* as much as *you* or *any*; neither account we them any part of our *Doctrine*, and of the *Religion now profeſſed in the Church of England.* I wiſh *ſome* of your *Lordſhips Divines now with you* (whoſe *pennes* are parhapps *in this Charge to us*) were not *chargable with corruption in that kinde*, makeing way for *Hereſies*, and even *for Popery it ſelfe alſoe*, being thereby, with others of like ſtraine, *authors* of *thoſe evills* this day covering the face of *Church* and *State*, whereof they may bee in due time ſenſible.

Much more (you ſay) *might bee ſaid in your defence* I beſeech your Lordſhip to reſerve it for *ſome time of better leaſure*, and *for ſome other perſon fitter for ſuch debateings.* What I have now done, was for ſhewing *my ſelfe* nothing ſatisfied with any thing yet by your Lordſhip delivered, and that *others* might not bee abuſed in ſuffering yours to paſſe me unanſwered. But for the *future, I* deſire, your Lordſhip would be pleaſed not to trouble your ſelfe nor mee in this kinde any further. I am otherwiſe employed then

to spend time in answering *some there*, whose penns are at better leasure then either yours or mine at present. So I remaine

My Lord

Dublin Iune 23th 1649.

Your Lordships humble Servant

Mic: Iones.

For the Lord Baron of
Inchiquine Theise.

to spend
leasure th

Dublin Iune 23th

1649.

For

FI 33 573

A 3863.2

1. Ireland. Lord lieutenant, 1643-1649. Articles of peace, made, concluded ... [1649]
2. Ireland. Lord lieutenant, 1643-1649. Articles of peace made concluded accorded ... 1646.
3. Ormonde, James Butler. A trve copy of severall letters ... 1649. (March 9 and 14, 1648 [i.e. 1649])
4. Ormonde, James Butler. A trve copy of severall letters ... 1649. (March 27 and 31, 1649)
5. Inchiquin, Murrough O'Brien. A trve copy of a letter ... 1649.
6. Inchiquin, Murrough O'Brien. A trve copy of a second letter ... 1649.

THE FOLGER SHAKESPEARE LIBRARY